THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Honor the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." —PROVERBS.

No. 8, Vol. XXXVII. Tuesday, February 23, 1875. Price One Penny.

THE LAMANITES.

[CONTINUED FROM PAGE 99.]

Looking at the present condition of the Indians or Lamanites, it might seem next to impossible for them to ever become "a white and delightsome people," as predicted in the Second Book of Nephi, but that prophecy will surely be fulfilled, for the Lord has spoken it. They became a dark and loathsome people in the first place because the curse of God rested upon their fathers, descending to the children, on account of their great wickedness, and that being the effect produced by the curse of the Almighty, the effect of His blessing will be the opposite, making them, instead of "dark and loathsome," "white and delightsome," and the latter effect will commence to operate and continue as the scales of darkness fall from their eyes and they believe on Jesus Christ their Savior. Many of the readers of the *Instructor* have, doubtless, known instances wherein people who have been afflicted with disease have been healed by the power of God, through the administration of the Elders, and this is quite as marvelous as the converting of the Lamanites from their present condition to that of a respectable people.

Almost the first question asked of the Elders by those Lamanites who were baptized was, "What can we do to be independent? We wish to support ourselves and be like the white people." The Elders to whom this question was put gave them good counsel, which they showed the greatest willingness to adopt. They were told it was very wrong to drink "fire water," or whisky, and many of them would not touch a drop of the stuff on any account. They were told it was better to wash their faces and keep them clean than to paint them, and many of them have ceased to use paint. The majority of them in that western part are probably more honest than the same number of white men. About a hundred and seventy of them have taken to farming, and they raise wheat, potatoes and other products, and the writer is informed that Elder E. Tadlock recently took up a tract of land a hundred and sixty acres in extent for them to cultivate and settle upon; it will be seen, therefore, that no sooner

do the scales of darkness begin to fall from their eyes, than the foundation is laid for their becoming "a white and delightsome people," an industrious and respectable people, and it will be seen from what has already been written of this article that a commencement has actually been made in that direction.

An account has been given in this article of three visitations of personages to the Goshute chief, Torbuka. Now the natural inquiry arising in the mind of the young reader will be as to who the beings were who paid him those visits. Of course the writer cannot say definitely who they were, but, basing his conclusions on the Book of Mormon, he thinks there is good reason for believing that they were certain members of the Quorum of the Twelve Apostles, chosen and set apart among the Nephites on this continent by Jesus Christ, personally, when he visited them after his crucifixion and resurrection at Jerusalem. You who have read the New Testament probably remember that John, "the beloved Apostle" of the Savior, asked of Jesus that he should be permitted never to taste of death until the Lord should come to the earth in his glory, and that that desire was granted to him. Well, there were three of the Nephite Apostles who desired the same thing, and the Lord granted it to them. But it is probably best to give the passage in the Book of Mormon touching upon this matter, which will be found on page 488, 13th chapter of the Book of Nephi, par. 3, and the first three lines of par. 4:

"And it came to pass when Jesus had said these words, he spake unto his disciples, one by one, saying unto them, what is it that ye desire of me, after that I am gone to the Father? And they all spake, save it were three, we desire that after we have lived unto the age of man, that our ministry, wherein thou hast called us, may have an end, that we may speedily come unto thee, in thy kingdom. And he said unto them, blessed are ye, because ye desired this thing of me; therefore after that ye are seventy and two years old, ye shall come unto me in my kingdom, and with me ye shall find rest. And when he had spoken unto them, he turned himself unto the three, and said unto them, what will ye that I should do unto you, when I am gone unto the Father? And they sorrowed in their hearts, for they durst not speak unto him the thing which they desired. And he said unto them, behold, I know your thoughts, and ye have desired the thing which John, my beloved, who was with me in my ministry, before that I was lifted up by the Jews, desired of me; therefore more blessed are ye, for ye shall never taste of death, but ye shall live to behold all the doings of the Father, unto the children of men, even until all things shall be fulfilled, according to the will of the Father, when I shall come in my glory, with the powers of heaven; and ye shall never endure the pains of death; but when I shall come in my glory, ye shall be changed in the twinkling of an eye, from mortality to immortality: and then shall ye be blessed in the kingdom of my Father. And again, ye shall not have pain while ye shall dwell in the flesh, neither sorrow, save it be for the sins of the world: and all this will I do because of the thing which ye have desired of me, for ye have desired that ye might bring the souls of men unto me, while the world shall stand: and for this cause ye shall have fullness of joy; and ye shall sit down in the kingdom of my Father; yea, your joy shall be full, even as the Father hath given me fullness of joy; and ye shall be even as I am, and I am even as the Father; and the Father and I are one; and the Holy Ghost beareth record of the Father and me; and the Father giveth the Holy Ghost unto the children of men, because of me.

"And it came to pass that when Jesus had spoken these words, he touched every one of them with his finger, save it were the three who were to tarry, and then he departed."

[TO BE CONTINUED.]

The light of friendship is like the light of phosphorus, seen plainest when all around is dark.

CO-OPERATIVE HOUSEKEEPING.

—o—

Every enlightened human being has doubtless mirrored in his soul the picture of an ideal "home"—a home which to him is the embodiment of all that may be desired in earth life—a haven of peace and happiness where all the higher faculties of the soul are brought into exercise; and where love is the mainspring by which its activities are carried forward. And the failure everywhere so apparent of being able to realize this Heaven upon earth in our homes, as now organized, has led multitudes to the honest conviction that marriage is a failure, and that the bright dream of love is destined ever to end in disappointment and sorrow.

And yet so tenacious are we of present usages and customs that any attempt to point out their defects and propose a remedy is looked upon as the work of an iconoclast whose desire it is to break up our home life altoge ther. We are well aware that our home is not the paradise it might become, yet perhaps have never analyzed the obstacles in the way of its meeting the demands of our nature. And if we should do so, it is not an easy task to remove organic defects, so we go on from year to year, from generation to generation, bearing the discomforts with patience or impatience, with resignation or grumbling according to the temper which we find within us.

If an oracle from Heaven would present to us a plan for a social struc ture which should be able to meet all the demands of the perfected human soul in its earth life, it would not be found appropriate for humanity in its present state of imperfection. We must therefore grope our way through the slow process of human evolution, improving our social status little by little, trimming a little at this point, enlarging a little at that, removing the rubbish from this place and smoothing the irregularities there, bettering our condition as we advance at each tardy, yet ponderous revolution of the wheel of progress. But to meet the needs of humanity to-day we must deal with society just as we find it, and, well knowing that no radical change for the better may be effected, we must be content with minor improvements, and those which are attainable at the present hour.

There are different classes in society, whose needs, although similar in many respects, must be met differently.

Wealthy capitalists can make no more charitable use of their money than in keeping up an expensive home establishment, and employing a large number of hands to carry it on, thus giving the means of support and comfort to many who need the value which service brings. Every such home is a co-operative association wherein the capital of the one offsets the remunerative labor of the many.

Then there is a numerous class in society who are "well-to-do" in life —own their own homes, employ servants to do their work, and were it not for the corroding care and anxiety, and the utter dependence upon our imperfect system of domestic services, would not feel the need of any change, at least as far as the female portion of the household is concerned. And yet there are many, even amid this favored class, who have need of retrenchment. And while they do not want their homes any the less attractive— while they could not dispense with any luxury which that home has been accustomed to afford them, yet the prematuredly furrowed brow and silvered hair, whitened faster by the constant strain of nerve power than by the lapse of years, betoken the need of opportunity to husband the life forces. O! if we women could realize, could comprehend fully the cruel wrong we are doing our loved ones, whose lives are being extinguished day by day in their counting-houses, their offices, their workshops, that they may afford to support us in ease and luxury, I say, if we could by any possible means be brought to comprehend the cruel injustice of our acts we could not consent to throw away in needless extravagance that which has been purchased at such a fearful sacrifice. A world of work must yet be done

in this important field of reform as regards woman's dress, before we shall be able, from an enlightened understanding, to exercise justice and mercy towards our husbands and fathers.

But this is aside from the special purpose of my present writing. Whenever co-operation can be successfully carried on it is always at less expense than the sum of individual expenses in our present system of housekeeping, and if any plan can be devised which will work smoothly and satisfactorily, it will thereby relieve the care-worn mother and over-worked father of a portion of the burden which now comes to them. I have before me an able article from the pen of the gifted philanthropist Mrs. Cynthia Leonard, who has presented a plan of co-operation. I will take the liberty to quote a portion of the article.

* * * * "If we could form co-operative housekeeper's associations, a grand revolution could be speedily brought about, and housekeeping be carried on with at least one-third less expense, and with comparatively no trouble to the housekeeper. For every house to have its kitchen and its washing, ironing and cooking days, is just as far behind the times, in such matters, as it was for every woman to spin and weave her own cloth, and for each man to do his own blacksmithing, shoemaking and tailoring. Suppose our cooking, washing and ironing was all done outside of our houses. This would enable us to do with one room less in the house, and that always the dirtiest; and with one fire the less, and the kitchen fire is always the most expensive. We would be rid of that terrible bugbear 'washing day,' the smoke and odor of cooking, and the traces of grease and dirt that always follow in the wake of a so-called servant girl. When this thing can be accomplished, a large airy dining room, a parlor cooking stove (with a reservoir at the back for hot water) in which gas or kerosene oil could be used in summer, and a pantry with sink for washing dishes will be all that is necessary for an outfit. Then with a professional sweeper (for carpet sweeping is a profession that but few understand) to go through our homes once or twice a week, to sweep and dust, which could be done for ten cents a room, you have nothing left to be done that the most refined lady in the land would refuse to do if it were necessary for her to work.

"The table is spread for breakfast, and at the appointed moment the breakfast arrives, is taken from the delivery oven and is placed smoking hot on the table. The breakfast has been ordered the night before when the supper things are called for. In an hour or two after its delivery the breakfast things are called for, and when taken the dinner is ordered, and nothing is left to be done in the house but to wash the dishes (minus greasy pots and kettles) and do the chamber work. In houses where but one servant is employed now, none would be needed, and where two or three are now required, one would be able to do it all, and do it better.

(TO BE CONTINUED.)

MORMONISM DEFENDED BY A MORMON MISSIONARY.

—o—

[Having published in our last issue a portion of W. Hepworth Dixon's Letter on Polygamy, we take pleasure in now presenting the following clipping from the *Western News*, Plymouth, of Feb. 12, 1875, which speaks for itself.]

Sir,—In your issue of Saturday last we are favored with a critical letter from the "graphic" pen of W. Hepworth Dixon, on Utah affairs, in which he labors much after the manner of a puzzled "Philadelphia lawyer" "to make out a case," and he comes the nearest of making something out of nothing of any man I ever saw attempting to amuse the "great public." He knows as much about the inner life of polygamy as a Protestant clergyman knows about the secrets of a nun-

nery. He comprehends "Mormonism" as Bishop Cullen understands Freemasonry. The genius of our religion is the promotion of virtue, the increase of happiness. To cultivate the affections of the soul is deemed an imperative duty; to obey God rather than man, a cardinal doctrine. In Mormondom, therefore, we have no iron barred cloisters—no unhappy women bound by religious vows to a state of "blessed singleness" for this life and that which is to come. Our "devout women, sensible and virtuous, believe in righteously (like Rachel and Hannah of old), fulfilling the measure of their creation, and so incline their hearts to keep the first great commandment, "Be fruitful and multiply, and replenish the earth." We have no gloomy cells in which sentient, beautiful women pine away and die, leaving no sign on the highway of exalted, progressive humanity that they ever lived. True, our doors are locked as night falls, but are unlocked every morning and thrown open, as the bright sun ascends our cloudless horizon in his golden chariot from the snow-crowned peaks of the "everlasting hills." Our watchwords are—Liberty for man! Freedom for woman! Protection for children! There are no half-famished and half-clothed little ones in Utah. If ladies think proper they can cast their political votes in favor of themselves, for they enjoy the franchise in "Zion."

Profane expletives, banded from one side of the table to the other by bacchanalians, into whose company poor Dixon seems to unfortunately have fallen—like poor dog Tray—is neither "common law," nor the constitution of the United States. Base-bar-room-lingo is not the publicopinion of the "New World." Why should it be repeated? I really fear friend D. must have been sipping something stronger than Chinaman's tea in courtesy to his cousins-Yankee of the "baser sort," when he penned their expressions in the "refined" (?) phraseology of his correspondence. Hot-headed "reformers," like Judge Jeffries, are found in every age, in every country. To-day, however, Liberal-Conservatism holds the madcaps in check. The "thumb-screw" has lost its worm! or, as my guide expressed it when I recently visited the Tower and was examining the mechanism of this instrument of torture, "It has no screw now!" It is rusted out—it cannot bite—let it not be restored to action! By-gones must be by-gones. Protect the future! Life, liberty of conscience, the pursuit of happiness is the birthright of every man. We have no slaves in America! Who would desire to enslave the Anglo-Saxon Mormon, or drive him from his delightful homestead, for adopting plural marriage for conscience sake? Does he infringe—monopolise the rights of his brother citizen? Mr. Dixon feels anxious about the rights of the miners. This class of men have the same privilege that we have enjoyed; they can bring their wives to Utah with them, as we have done. Better do this than defile their neighbours' family altar.

The fact is the majority of transients, while they like the momentary pleasure afforded by women's genial society, do not wish to shoulder the manly responsibility of honorable maintenance—they do not want to make them lawful wives. Hence his sympathy in this direction is thrown away.

We have not realized "the failure of American institutions;" this fictitious idea is very slim. We have United States troops at Camp Douglas to protect us against the Indians. There are military posts in other parts of the far West for the same purpose. We have "trial by jury." We have our own "Mormon Parliament" at Salt Lake; and, if our United States Territorial judges do wrong, we have the Supreme Court of nine judges at Washington, who make them do right.

Sir, the Mormons are well pleased with their Mountain Home, having made the "wilderness to blossom as the rose!" We have pure air to breathe, and pure water to drink. It is a land of gold and silver, of iron and coal, of butter and honey, oil and wine, milk and fine flour. We design it to be a dwelling-place of holiness, with patriarchal institutions. The "City sought out" shall be the sure habitation of the righteous, for "The sinner in Zion shall be afraid." The

Latter-day Saints are not easily intimidated, they know in whom they trust. Mr. D. holds converse with pettifogging lawyers, "across the dinner table." They solve the "Mormon problem" by their own rule, in their own way, to their own liking, "The Lord shall have them in derision." Our English visitor manifests culpable ignorance of Mormon theology, when he says, that Brigham Young must "be opposed" from a moral stand point. We are prepared to maintain that Mormonism is the greatest system of spiritual and secular truths of modern times. Yours truly,

EDWARD HANHAM,
A Missionary from Utah.

EDUCATIONAL.

The examination of pupils of the University of Deseret, which commenced at the begining of the present week, concluded to day. During the first semester, which has just expired, one hundred and twenty-three students attended the University, and the progress they have made, and the genuine interest they have manifested have been not only remakable but positively astonishing. The examinations have not been oral, but have been conducted in writing, which is a very good method for several reasons, one being that the answers to the various questions, being written, gives the student, in addition to the mental exercise of studying out the subjects, practice in the arts of composition and penmanship.

The following are the studies in which the students were examined:

Preliminary Course — Reading and elocution, advanced arithmetic, advanced grammar, advanced geography, dictation and punctuation.

Scientific Course — Natural philosophy, algebra, ancient history, astronomy, mediæval history' inorganic chemistry, trigonometry and surveying, zoology, political economy, organic chemistry, analytical geometry.

Classical preparatory course — Introductory Latin (Cæsar), Latin (Sallust), introductory Greek.

We had the pleasure of examining a number of the answers handed in by students, and could not help being surprised and exceedingly gratified at the manifestations of culture and merit that they indicated.

We do not hesitate to say that the Universiiy of Deseret is gradually and steadily progressing as an educational institution, giving evidence that, with a due amount of encouragement from the public, and a necessary amount of enterprise and tact on the part of those having its supervision, it will, at no distant day, stand in the foremost rank among the colleges of the country, keeping pace with the material and general development of the Territory.

The principal, Dr. John R. Park, and Professors Joseph L. Rawlins, F. M. Bishop and Karl G. Maeser. Who compose the faculty, are all gentleman of liberal education and culture, and great credit is due them for the able manner in which they discharge the duties of their importan positions.

One thing that any citizen of Utah cannot be otherwise than proud of is the fact, which is so plainly manifested in the University, that bright and promising minds are prolific among the youth of Utah; intellects that are bound yet to shed forth a bright effulgence in literature, science, mechanics, and art.—*Deseret News* Jan 22nd.

A PROMISE.

If every Latter-day Saint mother, and those who have hopes of becoming mothers, could realize one important tenet attached to the strict observance of "A Word of Wisdom," given to the Prophet Joseph Smith, for the

benefit of the Saints, we venture the opinion that a cup of tea or coffee or a glass of wine would tempt no woman in Zion to violate that law.

That to those who remember and keep the Word of Wisdom as given, "walking in obedience to the commandments," will be awarded health, strength, and even great treasures of knowledge, is but a meagre promise to mothers compared with that which follows, to which we would direct attention—

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

The destroying angel, sent forth to slay all the first-born among the Egyptians, passed by the children of Israel, and slew them not. And the promise is made to those who keep the commandments and heed the warning given in the Word of Wisdom, that the same mercies and respect shall be shown them, that the destroyer shall pass them by as the children of Israel. O! beautiful, sweet promise! O! blessed and happy parents who can conscientiously lay claim to it!—*Woman's Exponent.*

No man can truly feel for the poor without feeling in his pocket.

STATISTICAL.—CENSUS OF INDIA.—The Indian Census of 1871-72, says the *Athenæum*, seems to be likely to prove of greater comparative importance than was expected. Ethnologists and geographers will be especially concerned to learn that one of the pet theories of most of their number is likely to be upset. To state the matter roughly,—what if India, and not China, be found to be the most populous country in the globe? The authorities of the Indian Office have ascertained, from a careful examination of the whole of the results of the late Indian census, that the population of India is not less than 283,000,000. But they are of opinion that if it were possible to obtain a perfectly accurate census of the inhabitants of the whole of the Protected States, of the hill and forest tribes, and of the tribes of the eastern frontier and the Sub-Himalayas, the total population of our Indian Empire would actually amount to not less than 300,000,000! It will be remembered that, a few years ago, the "one hundred and eighty millions of our Indian subjects" used to be spoken of, and latterly this has given place to the more liberal estimate of "two hundred millions." And now, it appears that we must talk of two hundred and eighty millions at least, when we speak of the population of India, if we wish to be even approximately accurate. But this is not all. A few years ago it used to be stated that the population of China amounted to 500,000,000. At the present time it is generally reckoned at 400,000,000. But there has been no census of China, and there has been of the greater part of India. Indeed there are many reasons for the growing opinions of some that, after all, the population of China may be found not to amount to more than 300,000,000. And if so, what then? May we not possibly find that India is as thickly populated as the Celestial Empire itself? In view of such a question being examined, it is a patent fact that the recent census of India is of unique comparative interest.—*Public Opinion*, Dec. 19, '74.

WITHOUT AN ENEMY.—Heaven help the man who imagines he can dodge enemies by having to please everybody. If such an individual ever succeeded, we should be glad of it—not that one should be going through the world trying to find beams to knock and thump his poor head against, disputing every man's opinion, fighting and clawing, and crowding all who differ with him. That, again, is another extreme. Other people have a right to their opinions—so have you; don't fall into the error of supposing they will respect you more for turning your coat every day to match the colors of theirs. Wear your own coat in spite of winds and weather, storms and sunshines. It cost the vacillating and irresolute ten times the trouble to wind and shuffle, and twist, that it does honest, manly independence to stand its ground.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, FEBRUARY 23, 1875.

INDIFFERENCE CONCERNING THE GOSPEL, AND ITS EFFECTS UPON THE SAINTS.

—o—

Reviewing the history of the Church of Jesus Christ of Latter-day Saints, from the first day of its organization to the present time, it is plainly seen that it has been assailed by many and various obstacles which have emanated from the evil one, who has gained power among mankind to such an extent as to use them as his instruments in bringing persecution upon the people of God and causing trouble, confusion, disunion and strife to exist in their midst. The result of violent demonstrations of opposition to the Church has ever been plainly manifested in favor of its members, causing them to be more determined to live faithfully to the covenants they had made, and to resist with all their force the persecution and slander of their oppressors. In the midst of persecution, the Church has always been known to thrive. For many years after its organization, the members were subjected to all kinds of persecution; the Prophet and Patriarch were slain; the Saints were frequently driven from their beautiful homes, being forced to leave behind them the comforts of life, which they had obtained by dint of perseverance and hard labor; they were subjected to all kinds of abuse at the hands of armed men, who assembled themselves together in large numbers for the purpose of driving them from their homes. Personal violence was frequently used, accompanied by threats and insults. Their dwelling houses were destroyed; defenceless women and children were compelled to leave their beds of sickness, and submit to exposure in the burning rays of the sun—"there to lie and suffer without the aid or assistance of a friendly hand to minister to their wants in their suffering condition."

How have the Saints borne the sufferings which they have been called to pass through? Have they, in the midst of trouble, forgotten the purpose for which they embraced the Gospel—that it was for no worldly aggrandizement,—for no love of wealth and position on earth? No. They have remembered their calling, and, knowing that they had received the *true light* of heaven—the Gospel of Christ—have endeavored to maintain and uphold it in the face of all opposition, being encouraged with the hope of reward through endurance to the end—ever bearing in mind that it is not those who run well for a time and then stumble, but those who endure to the end who will be saved, and rewarded with Life Eternal.

As was stated at the commencement of this article, the Church "has been assailed by many and various obstacles," but none, apparently, has been more

powerful in preventing people from listening to the Truth, than the one now in practice throughout the earth, viz., INDIFFERENCE. Where persons are not interested in their soul's salvation, it is almost useless to attempt to instruct them upon the plan by which they can be saved. We may hire large halls, and advertize our meetings by the aid of placards and newspapers, but unless the people are interested they will not come forward, and, as the Apostle Paul commanded, "prove all things, and hold fast that which is good," but prefer in their ignorance to go with the popular feeling, and say these Mormons are not worthy of our consideration as a religious sect; they are fanatical in their views; they have a bible of their own, aside from the one now in use by all denominations; they pervert the reading of the sacred Scriptures and preach doctrines not in accordance therewith. These and many other erroneous ideas are now in circulation against us, and of course have their weight in preventing people from hearing for themselves. This is brought about mainly by this prevalent feeling of indifference. If there was a sufficient interest manifested in opposition, there would be a better prospect for the spread of the Work, for it is well known that where there is persecution there is activity on the part of the persecuted—who, knowing they have nothing but the Truth and the pure plan of salvation to offer, would then have better chances of making known these truths, and might be successful in allaying the prejudices that now exist against us. Nevertheless it is not our wish to court persecution, we would rather be spared such painful scenes that the Saints passed through years ago, but the feeling then prevalent among them was one of faith, good works and determined zeal for the cause of Christ; such feelings and determinations are equally desirable now.

It is painful to observe that this feeling of indifference, now so much indulged in by those not of our faith, has found its way in some instances among the Saints, through which they appear to have forgotten many of the obligations resting upon them. How easy it is, when actuated by this feeling of indifference, to stay away from meeting and think it is nothing wrong; how easy it is under the same feeling, to neglect family prayers, forget all about our fast-days and the offerings we should make on those days for the benefit of the poor; how easy we may pass by the law of Tithing, the Word of Wisdom, and many other important duties which the Gospel requires us to perform.

Let us not be among those who are found treating lightly the counsels of the servants of God who are sent in our midst to do us good, and teach us in the way we should go. We have known of several instances where individuals professing to be Latter-day Saints, have made a practice of criticising and condemning the teachings of the Elders and even of the Apostles. Instead of discussing doctrines in a christianlike manner by their own firesides, we have heard of these individuals adjourning direct from the place of worship to a public-house, and there discussing the different points of doctrine over a friendly glass. We would ask of the Latter-day Saints,—Is such a course consistent with your calling? Is it not a shame and disgrace upon the Cause of Christ? We do not countenance such practices, and would warn all who have been guilty of them, to beware! for they stand upon slippery ground. Let them repent of their sins and ask God to forgive them; then join hands with their brethren, and labor for the building up of the kingdom of God.

The purposes of Jehovah are destined to be fulfilled. His work will roll forth and increase in the earth, despite the opposition of evil designing men. The

Saints therefore are exhorted to renew their diligence in the good work, for the day is surely approaching when "all that can be shaken will be shaken," and when that day comes, let us not be counted among those who "can be shaken" through cultivating a "feeling of indifference." J. H. B.

STATISTICAL REPORT OF THE EUROPEAN MISSION,

FOR THE YEAR ENDING DECEMBER 31, 1874.

Conference.	Branches.	Elders.	Priests.	Teachers.	Deacons.	Members.	Total.	Baptized.	Emigrated.	Dead.	Excommunicated.	Conference Presidents.
Birmingham	11	65	19	8	9	341	442	33	51	7	3	R. V. Morris.
Bedfordshire	8	29	4	1	2	136	172	11	33	1	1	Wm. Greenwood.
Bristol	12	47	15	6	4	171	243	17	43	4	2	B. H. Watts.
Durham and Newcastle	14	46	12	7	5	205	275	30	27	3	4	A. McFarland.
Glasgow	10	71	19	33	14	345	482	82	76	7	20	D. McKenzie.
Leeds	8	36	14	6	10	269	335	19	18	3	8	J. Woodhouse.
Liverpool	14	49	14	4	7	208	282	11	29	5	8	Bedson Eardley.
London	24	140	58	27	24	917	1166	125	135	12	10	R. T. Burton.
Manchester	15	64	31	8	16	380	499	46	63	11	16	H. S. Gowans.
Nottingham	19	95	23	13	17	436	594	78	64	7	8	F. M. Lyman.
Pembrokeshire	1	7	1	1		19	28					Wm. White.
Sheffield	6	35	10	4	10	184	243	19	31	4	4	E. N. Freeman.
Welsh	18	140	19	8	15	490	672	59	80	7	4	Henry Hughes.
Total	160	824	239	126	133	4101	5423	530	650	71	88	
Swiss and German Mission	19	34	16	34	3	469	556	95	106	6	13	John U. Stucki.
Scandinavian Mission	45	354	143	147	65	3810	4519	935	674	81	299	C. G. Larsen.
Total	224	1212	398	307	201	8380	10498	1560	1430	158	400	

The number emigrated does not include the children under 8 years of age, which was 545.

There are also 1 Apostle, 2 Bishops, 15 High Priests, 31 Seventies, and 2 Elders, missionaries.

Holland Mission not reported.

JOSEPH F. SMITH,
President European Mission.

ARRIVAL.—Elder Alexander G. Ingram arrived at Liverpool on Saturday, Feb. 20th, per S. S. *City of London*, in good health and spirits. He left his home in Utah, Nov. 28th, 1874, having been called on a mission to this country, with the privilege of visiting his relatives in the States of Pennsylvania, New Jersey and New York, where he has been traveling and preaching until Feb. 6th, when he embarked at New York for Liverpool.

RELEASES AND APPOINTMENT.—Elder Robert Easton is released from labor-

ing in the Glasgow Conference to return home in consequence of failing health.

Elder William Greenwood is released to return home on account of ill-health.

Elder B. W. Carrington is released from laboring in the London Conference, he being desirous of attending a course of studies in Liverpool.

Elder Alexander G. Ingram is appointed to labor in the Glasgow Conference, under the direction of Elder David Mc. Kenzie.

ERRATUM.—In 7th line, Editorial column, Feb. 9th, for "practicable" read *practical.*

ABSTRACT OF CORRESPONDENCE.

Elder D. McKenzie sends us the following from Glasgow, under date Feb. 13th :—

"THE SELKIRK LATTER-DAY SAINT.—When the case of Robert Hogg, the Mormon preacher, charged with deserting his wife, was recalled in Selkirk Sheriff-court on Saturday, Mr. Alexander, solicitor, appeared as accused's agent, and objected to the relevancy of the complaint, in so far as the name of the accused was not set forth in the body of it. Sheriff Milne gave effect to the objection, and dismissed the complaint, fixing yesterday for a rehearing of the case, should the Inspector of Poor renew proceedings under an amended petition. Neither the Inspector nor Hogg, however, appeared. It is understood that the Inspector had been negotiating for a settlement, and that Hogg had left for some other place before any terms had been come to, his wife being left in Galashiels in very poor health."—*Citizen, Feb. 11th.*

"In addition to the above, Elder Hogg is credibly informed that Mrs. Hogg only applied to the parochial board for relief after hearing of his recent arrival in Scotland, and not because of necessity, but with a view to empower the authorities to prosecute him. They so far connived with her as to pay her a few shillings, notwithstanding that it is contrary to their custom to grant relief to persons having blood and marriage relations able and willing to support them. Mrs. Hogg works herself as a milliner and dressmaker; she lives with an unmarried daughter, who earns good wages; she has a son with whom she formerly resided, now married and recently removed to Fife and doing well; she has another daughter married to an architect in Liverpool in good circumstances. The question naturally arises, were the authorities justified in affording this woman relief?

Again, brother Hogg was arrested without a warrant, and held to answer to an irrelevant complaint and committed to prison, as the Sheriff stated until evidence could be had against him. Is it any wonder that under these circumstances, and upon learning brother Hogg was an American citizen, and had his certificate of citizenship upon his person, they declined further prosecution.

Sheriff Milne is not unlike Judge McKean, it is not the alleged offence that he took particular cognizance of, but the religious aspect of it, and I think every candid reader will readily admit that if brother Hogg had not been a Latter-day Saint, no complaint would ever have been entertained!"

After a tongue has once got the knack of lying, it is not to be imagined how impossible, almost, it is to reclaim it. Whence it comes to pass, that we see some men, who are otherwise very honest, so subject to this vice.—*Montaigne.*

CORRESPONDENCE.

AMERICA.

Salt Lake City, Jan. 18, 1875.

Prest. Joseph F. Smith.

Dear Brother,—I was very glad to learn that you had published my testimony and as I cannot now go and preach the Gospel, I can write on some of its principles, if you think they are worthy a place in the STAR I will be glad, as my heart's desire is to preach the Gospel in some way while I live on the earth, and when I leave it to be found worthy to preach to the spirits in prison till the last soul that can be, is redeemed; till this is done I do not expect to receive my inheritance in my Father's kingdom.

The Gospel found me what the Christian world calls an infidel, because I could not believe in their creeds and dogmas. I believed the Gospel as fast as it could be made known to me; it was like bringing back to my memory things I had learned before and had forgotten. I only heard one discourse before I was baptized. The longer I live I love it the more. How thankful I am to God that I ever heard the sound of it, for before that time I knew nothing of God, or the true principles of the Gospel of Jesus, and what little I do now know is by the light of the Spirit of God and the teachings of his servants; this is one reason why I so loved to preach the Gospel and to bear testimony of its truth, for what I knew of it was not by any wisdom of mine, but through the Spirit of God enlightening my mind to the teachings of His servants, and what I had freely received I was willing to freely give—it was my joy to do so. I was never ashamed of the Gospel of Christ—to me it was the power of God to salvation, neither am I afraid that it will ever be put down. Earth and hell may rage, and the people imagine vain things, but He who sitteth in the heavens laughs at their folly.

Your brother and friend,

WILLIAM GIBSON.

TRUE FAITH IN GOD AND JESUS CHRIST.

True faith in God is to believe in the testimony of the servants whom He sends to us, to bear testimony of His mind and will concerning us, and to point out the laws and commandments he desires us to obey,—then to show our faith by obeying their teachings, although these teachings may be as contrary to what we had formerly been taught as the teachings of Jesus to that of the Scribes and Pharisees, and though our faith and works should cause us to lose the so-called love and friendship of those who were formerly near and dear to us and our names held up as a scorn and a byword to the world around us. It is an easy thing to be a sailor when the winds are low and seas are smooth, but it is only the true sailor who can fearlessly face the storm when the thunders roll and the lightnings flash—when the waves are mountain's high and the tall masts bend before the fearful blast.

So is it with the Saint of God, it is easy to profess to be for God when it is fashionable so to do,—when the social and religious world hails you as a brother. But it is another thing to stand for God and truth, unshaken by the world's scorn and calumny; to be counted as the vilest of the vile—a moral leper in society, to have father, mother, sisters, brothers, wife and children turn their backs upon you, and yet with unquailing faith to boldly face the storm, and midst the rage of earth and hell stand firm and faithful to God and the cause of truth. That is a sight that God and angels bend down to look upon with love and approbation; this is indeed to be a Saint, this is true faith in Jesus Christ. What though former friends forsake and all around are enemies, God is his friend and all else is vanity. The farthest that the enmity and power of earth and hell can reach, is but a little way, and for a little time man may have power to chain the body and confine it in a dungeon and shut him from the light of day; but the Spirit is beyond their power—it laughs at chains and dungeons and defies them; they may keep him from communion with his fellow-men, but can they keep the Spirit from communion with his God? They may keep from him the light of the sun—can they keep from

him the light of the Spirit of God? No, verily no, as well try to bind up the lightning in the thunder cloud, or keep back the ocean from its bed, as to keep back from the true Saint the light, peace and love he carries ever with him and that fills his soul even in the dungeon's gloom. It is the legacy of Jesus, and the world knows nothing of it and over it has no power: they may kill the body, but the Spirit is beyond their power, and the body will soon rise again immortal. A true Saint never dies, he only rests from his labors and his works follow him. Of what then need he be afraid, all are his and he is Christ's and Christ is God's; true faith brings perfect love—perfect love casts out fear and to him Death has no terrors; he is in the world but not of the world; he strives to do his duty as he passes through, but this is not his home, his home is with his Father and his God,—there is his journey's end, his place of rest from pain and sorrow, persecution and distress, and though his work goes on eternally, this part is done, his trials and his sufferings have come to an end, henceforth all is love, peace and joy.

Contrast this with what the Christian world calls faith in Jesus Christ, and how vast the difference,—the faith of the Christian world in Jesus and the Bible, is like that of the Mohammedan in Mohammed and the Koran or the Hindoo in Vishnu and the sacred writings of his faith; it is not faith in God, but in the traditions of their fathers—they have been taught from childhood that these things are true; and on this testimony they have grown up believing them to be so, and their fathers have done the same. Then in what is the faith of the Christians of more merit in the sight of a just God than the others? True, the Christian says his faith is true and theirs is false, while they say and think the same of his, and how can any of them prove what is the truth without New Revelation from God? and this at least the Christian denies; they each erect their altars to an unknown God, and surely it is as easy to believe in Vishnu or the White Dog of the Red Indians, as to believe in a God without Body, Parts or Passions, who is three persons and yet only one person, whose dwelling is beyond the bounds of time and space. Can there be anything more absurd in any of the dogmas of the heathen world than this? As to sincerity to faith and devotion to the God they believe in, what greater proof can the Christian give than that of the Hindoo mother when she mounts the funeral pile, or the Hindoo father when he throws his body under the wheels of the Car of Juggurnaut in honor of his God? but where is the assurance that either has, that he is doing the will of God? They may have comfort in believing they are doing His will and that so far sustains them in the trying hour; but so thought Saul of Tarsus, when persecuting the followers of Jesus, till Jesus himself told him the contrary; and so thought a good old clergyman of the Church of Scotland whom I knew and whose preaching I have often listened to, when on his death-bed and his end approaching, his friends around him asked him as death drew near, how he felt: He said, "it is taking a leap in the dark after all," and yet he believed in the Bible, and lived an honest, quiet, inoffensive life, respected by all who knew him.

How different with the Saint of God whose faith is founded on the inspiration of the Holy Ghost; to him it is no leap in the dark—Death to him is the bearer of a message for him to return home again—he has been a stranger and sojourner here at school, to learn to know the evil from the good, the bitter from the sweet, pain from pleasure, life from death, and having learned this last lesson he is now going home, and how glorious is the chorus of the Angel Choir, "Welcome home, welcome home again."

WILLIAM GIBSON.

PERSONAL HABITS OF GHOSTS.

—o—

In a former age logicians tried to prove that man after death became spirit. Now they are endeavoring to demonstrate that spirits become men. Death, therefore, is a rule that works both ways. First it strips the soul of

this flabby overcoat we call the flesh; then it permits the spirit to manufacture a temporary suit of bones out of air. This process is termed materialization. The noun is new, but, like the shoddy aristocracy, has wriggled and elbowed until its presence is acknowledged. By its virtue the spirits of the departed make themselves visible a bit at a time. Thus Benjamin Franklin re-appears in instalments, Socrates visits us in detached pieces, Lord Byron materializes in chunks and segments. Our spirit friends, instead of coming back to us whole, are peppered with blotches of nothingness. We have heard of people dying by inches, but those who are dead now come back to us in that manner. Altogether this process of materialization is not so satisfactory as could be wished. When we rushed to embrace the resurrected friend of our youth we find, to our dismay, he is half corpse, half cloud. He is solitary in his habits and has nothing of that glad, frank, ingenuous air he wore when in the flesh. He has a hankering for chains and darkness and a penchant for dingy cabinets. He shows his affection for mediums by putting iron rings around their necks. He rings bells and strums guitars. He is eccentric in his logic, and when we ask him for proofs of immortality hands us a tumblerful of sweet potatoes. His revelations of future bliss are limited to the declaration that he is happy in the angel world. If it is a female friend she is exasperatingly misty and taciturn and adopts flowing sleeves and not very flowing language.

We have no wish to imitate the vituperation some journals like to use when handling this subject. We prefer to base our arguments on stronger premises than those which consist in calling this opponent a fool and that one an ass. But were we to grant that the modern medium demonstrated the immortality of the soul, we should still be obliged to insist that he did not make the immortality he proved seem very enviable. True, the happy spirits who cluster around mediums appear to be countless. The majority of men and women in the flesh who have attended spiritual *seances* will bear witness that few or no ghosts acknowledge to being in uncomfortable quarters. The uniform testimony, delivered with a suspicious sameness of syntax, is that the spirits with whom the medium happens at the moment to be *en rapport* are "happy to meet you at this time and shake hands with you across the table." Now, happiness is a good thing, and it would be pleasant to every right-feeling man to know that even his departed enemies were having a much better time than his inventory of their deserts led him to predict. What we complain of is the average unprogressiveness of the spirits whom the modern medium invokes. Socrates tells us nothing new. Plato, for all practical purposes, might as well keep dumb. Theodore Parker doesn't pray or preach as well as he did on earth. Edgar Allan Poe was a better poet here than he is there. Napoleon dwindles from a great practical genius into a sentimentalist. Aaron Burr becomes weakly pious and pulingly didactic. The soul seems to lose its grit when once the flesh is lifted off. This is all wrong. It is better to have the hope of an ideal immortality never proved than a demonstrated future with the stiffness taken out. We belittle the after life when we level it with the present.—*New York Herald.*

UTAH NEWS.

From the *Deseret News*:—

Home Material and Workmanship.—The Utah Western Railroad Company are about to commence the manufacture of ten flat cars, the material to be Utah iron, manufactured at the iron works, Iron City, Iron County, and Utah lumber grown in the Utah canyons. This is home manufacture "from the ground up."

ANOTHER FRUIT-CANNING ESTABLISHMENT.—A company has been formed at Provo City for canning fruit, and a few days since Mr. J. C. Nielson, one of the partners, left specimens at this office, desiring that they should be tried. The specimens consisted of tomatoes and peaches, of which, after having tasted, we think it may be truthfully said that they are fully equal to the same kind of articles imported. This new enterprise was started this Fall and three hundred cans were prepared and placed on the market. Perhaps there is no part of the Great West, except California, that has so great facilities to make a success of this branch of industry as Utah. She now imports vast quantities of canned fruit, while she ought to be doing the opposite—exporting it. Her fruit—apples, peaches, strawberries, tomatoes and other varieties—is famous, and enormous quantities are raised, enough to supply all the home demand and abundance for exportation, and it is to be hoped that among the various branches of home industry that have been started, this will be prosecuted until it is made a complete success and a source of considerable revenue to the Territory. There is nothing required to accomplish this but skill and perseverance, the raw material is here in abundance.

THE MUDDY.—We met a gentleman to-day who left St. Thomas, on the Muddy, a little over a week ago. He says that the once lively "Mormon" settlement, has now a peculiarly desolate appearance, which brings vividly to mind Oliver Goldsmith's masterly production of the "Deserted Village." This gentleman states that when the "Mormons" left that part of the south, when the boundary line dividing Utah from Nevada was declared to be to the northward of it, they left crops growing, from which probably in the neighborhood of 8,000 bushels of wheat were realized, by a party who settled there at the time and who agreed to indemnify the settlers for the same, but utterly failed to comply with his part of the compact. What has made the place look even more desolate than it would have been is that this same party has torn down a great many of the houses and other buildings, he having heard that some of the old settlers intended returning to their old homes, and he took this means to prevent them doing so.

SEVERE ACCIDENT.—Last evening Jan 23, as John Harter, a quiet and respectable citizen, resident of the 9th Ward, was walking along Second South Street, he slipped and fell upon the sidewalk, breaking one of his legs in two places. The injury was attended to by Dr. Benedict and the unfortunate man was conveyed home in a carriage. Brother Harter is well known among the citizens.

UTAH SOAP.—We take pleasure in directing attention to the Utah Soap Manufacturing company. This company are now manufacturing several brands of first-class soap, including pale savon, castile, walnut oil shaving, variegated toilets, and the cleberated Thomas' patent soap, which they offer to the merchants and consumers of this and adjoining Territories. They have secured the services of Jos. Ellis, a practical soap maker of large and varied experience, which will enable them to produce soap in competition with any imported. The company call special attention to their celebrated scouring, or fuller's soap, which our cloth manufacturers should patronize, and if it removes the grease from their cloths, will greatly enchance their value in the market. Nothing deteriorates the worth of our home manufactured fabrics so much as their greasy "smell" and "feel," and when worn a short time the accumulation of dust adhering to the grease spoils the appearance so much as to render the garment measurably worthless. We hope that a liberal application of this fuller's soap will prove a remedy for this defect in home-made cloths, and render them more desirable to the general public. The officers of the Utah Soap Manufacturing company are A. H. Raleigh, president; A. W. Carlson, secretary, and Geo. Nebeker, superintendent. These names are a guarantee of the stability and reliability of the company, and we bespeak for the enterprise the liberal support of all those in favor of home industries.